

A Here is a
Short Kelytall of certayne
holy Doctours which pro
ueth that the naturall
body of churſt is not
conteyned in the
Sacramēt of
the Lordes
ſupper
but ſygnifycantlye
collected in my-
ſter by Jhon
Wardeley

Cum Priuilegio



It is marueled moche
 Mens myndes is loche
 To low discoorde
 In hande to take
 Any boke to make
 That doth not accorde

Wpth Goddes holp worde
 That twoo edged swoorde
 Whych curteth bothe wayes
 From that Testamente
 They do vylente
 Into pꝛophane wayes

Foz many whych lokes
 Upon soche bokes
 Playnly dothe see
 Wpth wooꝝdes confuſe
 Soche doo abuse
 The verpꝛype

Foz where they ſape
 Preſente allwape
 Is fleſche carnall
 As they deſpne
 Under bꝛead and wyne
 A bodye naturall

That is eaſy ſaped
 Than can be pꝛoued
 By the ſcriptures
 Foz bꝛead and wyne
 To all mens eyen
 Be but twoo creatures

Or theyꝝ



Of thepꝛ pꝛobation
To make relation
Where as thep verpſe.
Chriſt at hys maundꝛ
Gaue hys naturall bodꝛ
That ſcripture doth denꝛ
They ſaye he is almpꝛhtꝛ
And able foꝛ to ſupplꝛ
And perfoꝛme hys ſapꝛnge
Oꝛ els it ſhulde be counted
In hym ſom what wanted
And not able to do all thꝛnge

To anſwere thꝛs
The ſcripture is
Heare my defence
And Doctours auncient
Do o full conſente
To thꝛs pꝛetence

Wher Chriſte at hys maundꝛ
Spake theſe woordes trueſp
It was but ſpꝛguratꝛpꝛ
When as he ſayde
Take eate thꝛs bꝛead
Thꝛs is my bodꝛ

Whꝛch is foꝛ many bꝛoken
When he had ſo ſpoken
He toke the cupꝛ ſapꝛnge
Thꝛs cupꝛ here pꝛeſent
As the newe teſtament
In my bloud ſhedꝛnge

math. xvi.

A. ii. ſaynet

augu in li
bro. iii. de
doctrina
christiana
stant fla-
gitum aut
facinus
hinc vide-
tur figura
ta locutio
est, xvi.

Oyge in
leuit, homi
vii agnos-
ce qd figu-
re sūt que
in nouimi-
nibus, do-
mini scrip-
te sunt. ii.

Saynet Augustyne dothe saye
Loke where ye haue allwaye
Any scripture whych seemeth to be
Of any thyng commaunded
That muste then be applyed
To be spoken but fyguratiuely

And also Oyggen that clerke
Wylleth vs for to marke
Wyth our myndes spiritually
Sayinge all soche scriptures

That they be but fygures
And not to be taken carnally

Now take thys and eate
Is after the letter meate
For they dyd eate in dede
That bread mystically
So eate we hys body
Yf we be spiritually mynded

Now to ble that ordynauce
Is but a remembraunce
Of Christes payne and passion
For by it we do knowe
And to the faythful howe
Hys death vntyl he come

august in
libro. ii. de
doctrina
christiana

S. Augustyn also affyrmeth
And to Boniface wyrteth
Christes body and blood to be
Celebrated but vnder
A shadowe and fygure
Of a secreete mysterpe

So that thys holy myſterpe
Of Chriſtes bloode and bodpe
It is ſpirituall in operacion
Foz it geueth lyfe by faythe
thus S. Auguſtyn ſayth
And of hys death a representacion

Foz to make relation
Of the true ſignification
thys is hys ſayinge
He ſaythe a ſacrifice playnly
Is a thyng done whych is holy
Or a holy thyng is doynge
Foz by a worde myſticall
It is conſecrate in the memorizall
Of the Lordes deathe and paſſion
And to be called the body
And blood of Chriſt verely
thys is hys declaration

s. yfodde
re in his
boke of
true ſig
nificati
on of
wordes
ſayth

Though it be made he ſaythe
Of the fructes of the earthe
Yet is it made and ſanctified
A ſacrament by worke inuifible
Of the holy ghoſt incomprehensible
When that the worde is pronounced

The Grecians they do call
thys ſacrament euchariftia, all
that is by interpretation
Good grace, as nothyng more holy
then Chriſten blood and bodpe
Figured in thys celebration

thys

Thys bread and wyne mystically
Be compared vnto the bloud and body
Of Chyste, because the inuisyble
Substaunce, of wyne and bread
Doth inebziate nozr the and lead
the externe man corruptyble

By the woorde of god beleued
Is that lyuely bread fygured
By hys participation
whych dothe the myndes recreate
And the fapthful renouate
to the memoztall of hys passion

Thys he sayth that a misterie
Is the signification and certentye
Of a seccet hys disposition
So that a deupne vertue
Doth inwardly therin insewe
By that visyble operacion

Thus declareth he in soome
that the Lordes deathe and passion
was ones done for all
So that the remembzance of it
Is represented to vs yet
In thys holy thyng solempnysall

S. Ambrose wytyng of this misterie
Of Chyestes bloude and body
Sayth ther is a commutacion
whych is maruelously wroughte
Sayinge that it is broughte
to an incomprehenysble alteracion

Now

S. Ambro
in hys. i.
boke of sa
cramentes
wytyeth
thys.

Now here sayth he let them
the whych bothe not esteeme
this secreete vertue so hyd
But thinke that the hole body
to appere therein tydly
And to be carnally pzeiented

Thinke in what poynt and how
Here happeneth let them saye now
Any soche holy commutacion
For bread and wyne we fynde
whych still appere in kynde
Befoze and after consecration.

Wherefoze it is made interly
By powze of gods spirite herely
whych onely sayth loketh vpon
that whych the soule fedeth
And euer lastynge lyfe ministrith
Is beleued in that mutation

Wherefoze yf ye saye I see
Christes body and bloud to bee
In order of nature here
You coulde not then saye
I beleue the body and bloude allway
Of Christ for to be there

Than for asmoche as saythe
Loketh vpon the hole he saythe
And the flethe appzehendeth nothyng
So that the body and bloud of Iesu
Be not in the forme but in vertue
Of that sacramentall ministring
Assyming

Appoynte also the ministratione
Whych is done in the churche
to be but a sacrament memoriall
Of that flesh wherein christ suffered
And was crucified dead and buried
Whych was very flesh naturall

But this flesh sayth he
In similitude conteyned to be
Of that very flesh in mysterie
Yet is it not flesh in kinde
For in forme we fynde
But in sacrament berely

Yet in this sacrament Christ is
But yet he sayth not this
That wyne and bread is his body
For then Christ muste pronounciate
His body for to be corporat
And subiect to mortalitie

For what soever is perceaved
And in meate corporally tasted
That is subiecte to corruption
But here it is spirituall
And not tasted corporall
this is saynt Ambrose conclusion

Can then the worde sayde
Transforme the bread
Into flesh naturall
Then muste it bee
That we shulde see
A bodye anymall

For and

For and yf it turne
From the fyrste forme
Of bread and wyne
Then muste the bodye
Appere to vs openlye
Before euery mans eyen

As when a thyng
Is brought from hys beinge
And actually chaunged
Into that whiche
Hath bene none ioche
Reades must be perceaued

As when qualities be altered
As blake to whyte chaunged
By wordes of consecracion
So chaunged in colloure
Spyght taste and sauoure
then is transubstanciation

But in thys permutacion
Is made no innouacion
then in the fyrst certeyne
For that kynd of creature
Whych was theyr before
Is knowne styll to remayne

Now yf we fynde
No chaunge in kynde
But as it was before
Howe nowe let vs see
than can it bee
that bread remayneth nomore

For it

For it can be no sacrament
Yf the body be present
that the whych it dothe fygure
S. Augustyn he saythe
we appzehende by faythe
that mysticall nature

Other els it is playne
Our fayth to be vayne
Yf reason haue experience
therfoze the veritie
Calleth it a mysterpe
Of a deupne enfluence

So that thys holy sacrament
By olde fathers iudgement
Is but a mysterpe hys
As ther is in baptysme
Doctours dothe desyre
A prompse thereto annired

S. Hiero. Chzistes flethe and bloud he sayes
in hys co-
mētary of
paules: **S.** Is vnderstande twoo maner of wayes
makynng therof a distinction
Betwxt the body and blood
pistles to **p** that suffered death vpon the rode
Ephs. And **p** which we receaue to our saluaciō

For that flethe and bloud he saythe
whych the faythful receaue in fayth
Is of a spirituall enfluence
From that flethe whych was crucifyed
And blood whych on **p** crosse was shed,
He putteth a full great difference

As maye

As may be betwene thinges spirítua!
And thynges bysible and coꝝpozall
So muche they dyffer vndoubtedly
From that fleashe whych was crucifyed
And that blood the whych was shed
thys doctour aspyrmet h playnly

For they be not all one sayth he
For that Crucifyed fleashe paradye
was made of the fleashe of a byrgyn
Compact of bones synewes and bayne
with yliniamētes of mā's mēbꝛes playn
And quykened woth the spirit occupie

Having also a reasonable soule
thus the proper moꝝiōs he doth exstole
Of hys naturall fleshy body
but this fleashe whych fedeth y saythful
Hath hys foꝛme of coꝛne frutefull
And is eaten of them spirítually

By pꝛe
an e fac
an coltra
Quatres
dominus.

Yet thys body we do vnderstande
Is made by an artyfycers hande
without any reasonable substaunce
Comparte w nether synewes noꝝ fingers
distinct with no variēte of members
noꝝ able to exercise any proper puissaunce

But what substaunce soeuer geueth life
parteyneth to a spirit intellectuall
which woꝛketh an inuisible efficacye
Now this is cleane another thyng
whych externally is perceaued by seing
From that beleued in the mystery
thus

Thus S. Hierome maketh distinctiō
Betwene chzistes fleſhe & the cōmūnō
As here I haue declared
Yf ye doubt loke in hys comentarpe
Then ſhal ye ſe yf I do barpe
From hys ſentences befoze reſpced

Augu. in ſermonē Now S. auguſtyn ſayth playnly
ad infan Where as he ſpake of hys body
tes. p. It was a ſpirituall vnderſtanding
Quādo For it ſaureth hym that beleuech
loqueba Where as the letter killeth
tur dñs But the ſpīte quēkeneth al thyng
n̄ J̄eſus Where chzīſt ſayth except ye eate
chzīſtus My fleſhe whych is very meate
de cozpo Ye ſhall haue no lyfe in yon
re ſuo &c It ſeameth here ſayth he
to commaund a thyng to be

Fowle wycked and vntreue

By theſe wordes ye ſhal knowe
that Chzīſte ment it not ſoo
to geue hys fleſhe to be eate
wyth your tethe, but thys vnderſtande
to heauen whole he ſhal aſſende
Up to hys fathers ſeate

Now ſpke he it called
to be a fowle thyng and a wycked
to eate hys fleſhe naturall
You maye perceaue playnly
For to eate hys bodye
Were wycked and brutall

Seynge

Seynge hys body is flethe in dede
Then consequently must procede
To take and eate must be taken
But spoken mere spiritually
Or els thys is my body
Must be figuratyuely spoken.

Now he that abydeth not in me
And in whom I abyde not sayth he
Let hym not sape no: thynke
That he dothe eate
My body as meate
Nether yet my blood doth drynke.

Christ sayth they byde not in me
No: yet they my membes be
Whych dothe them selues blote
In fylthynges beyng vnicleane
For then do they remayne
The membes of an harlote.

S. augustin & venerable bede
Sayth the vncharfull and wycked
Whych be not mebers to christ our hzo
they do not eate hys body (ther
No: drynke hys blood berely
yet eat they the sacramēt as wel as the

Therefore ye must of necessity (other
Braunce the sacrament not to be
Christes body naturall
But a fygure and token
Of hys body ones bzoken
Therof to be a memoziell

Aug. de-
ciustate
dei lib: o
xxi.

S. Augu
and bed
sup. Cor
rint. vi.
et. i. cor.
r. Item
Corin. ii

Thus

Thus S. Augustyne doth deny
That we eate not hys natural body
Wherfore it must needs inewe
It is but a mistacail figure
Thus he approueth by the scripture
Representynge hys passion newe

bed super
corin. i. x. x
chapt.

And also Bead that worthy priest
Sapth he eateth not Christ
Whych is wycked in hys lpyunge
Nor yet dzyrketh hys blood
Nether hys fleashe dothe hym no good
Though he receaue so worthy a thyng.

Yf thys be not true ye must deface
Saynt Augustyn in thys place
And not to be approued

A holy doctour of the churche
But I trust ther be none suche
That wyth hym wylbe offended

Now where he is almyghtye
No man wyl that deny
But he maye do what he lyst
At hys good pleasnre al thyng
Because thepy is no superioz power
Hable hys myght to resyste (beyng

Paula
custochin,

Yet all thyng he cannot do
S. Hierome and S. Thomas sayth so
Wrytynge of byrgyn tie
He cannot spynne sayth Duncce at all
He cannot deny hym self sayth Paul
In hys Epistle vnto Timothie,

I thynke

I thynke yet god by his sonnes blood
Myghte haue saued all men bad & good **Thon¹, iii.**
Yf he had so intended
But the scriptures thus standinge
He cannot now do that thynge
And yf he were so mynded

Then bys woord he muste forlake
And bys sonne a lyer make
For he sayth the vnfaithfull is dāpned
For the vnbeleuers shall no lyfe se
But gods wꝛath is vpon them sayth he
Coulae they then haue bene saued

Now herefoze to conclude
I treste noo man is so rude
to construe any thynge amysse
Whych playnly doth de bulgate
And also truely insinuate
what these Doctours iudgementes is.

For seynge they do it call
the Sacrament of a fygure mysticall
Of Chꝛistes bloude and body
they ought to be beleued
Bycause theyꝝ doctryne is receaued
Of the Catholyc church verely

(Now bycause ye shall fynde
Boze Doctours of that mynde
whych bath wꝛyten manifestlye
As pꝛper, crisostim, Eusebi⁹ & Tertulīā
Fulgenti⁹, athanasī⁹ Bartrā & Cipriā,
Althese declare it to be a myserie.

therfoze misterio

(prosper i
lib. centēci
arū, crisos-
tim iug
mat. et ad
Hebr⁹, ho.
xvii. Euse-
bi⁹ & a cor-
pus 1c, ter-
tulīā lib ii
et, lib⁹ iiii.
ad mercl
one fulgē-
tius, ii lib,
deside bar-
trā ad cas-
reū impo-
ratorē, Ep-
prian ad
ceciliū &
thana, iii,
lib q dīc.
ver. also
dꝛichma-
ri⁹ saythe
hoc est cor-
p⁹ meū in

Therefore all those whych be anopne
And by gods holy spirit appointed (ted
Judge you here now indifferently
Whether these fathers doctrine
And the papistcalle leuen
To be beleued is moſte worthy

F A R A S

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²
m living w² in the barne
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